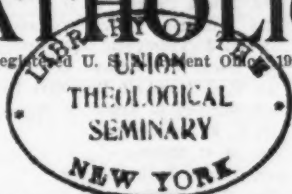


# THE CONVERTED CATHOLIC

(Title Registered U. S. Patent Office 1919.)



WHY NOT A CATHOLIC PRESIDENT?

THE HONESTY OF GOVERNOR SMITH

TO REDUCE ALIEN REPRESENTATION IN CONGRESS

This number should be of special interest to Roman Catholics. Please send it to one.

JANUARY, 1928

Room 527, 156 Fifth Avenue,  
New York City.

FEB 11 1928

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# THE CONVERTED CATHOLIC

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Editor: Mr. T. C. MARSHALL

An International Magazine

Published Monthly by Christ's Mission

Room 527, 156 Fifth Avenue, New York, N. Y.

*Devoted to the Instruction of Roman Catholics Regarding the Evangelical Faith,  
the Enlightenment of Protestants to the Aims of the Roman Hierarchy,  
and the Spiritual Well-being of All.*

(Founded 1883)

By the late Rev. James A. O'Connor (*Sometime Priest of the Church of Rome*).

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# THE CONVERTED CATHOLIC

Founded by Rev. James A. O'Connor, 1883.

"When thou art converted strengthen thy brethren."—Luke 22: 32.

Vol. XLV

January, 1928

No. 1

All persons living in the United States, Canada, Cuba and Mexico who subscribe during 1928 will receive the Magazine for one year at the special rate of **ONE DOLLAR**. All sending us two or more new subscriptions are entitled to the premiums noted elsewhere.

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## EDITORIAL NOTES

### FATHER O'CONNOR ON A CATHOLIC PRESIDENT

The last paragraph of Father O'Connor's Letter to Cardinal Gibbons in *THE CONVERTED CATHOLIC*, December, 1908, read thus:

"If this Letter is too long, Cardinal, you must blame Mr. Roosevelt, whose prediction that one of his successors in the White House would be a Roman Catholic, could be realized only by the destruction of our liberties; and I would rather die, with the American flag wrapped round my body, than live to see our Republic come under the control of the Papacy, which would be the case if one of the Pope's followers should be elected to the Presidency. What a reversal of the experience of the lessons of history that would be! In all Christendom the human race has progressed in proportion as the rule of the Pope has been curtailed or destroyed.

What are called Catholic nations—Italy, France and Spain—have witnessed the advance of Protestant countries in all things that conduce to the material, intellectual and spiritual welfare of the people, and they have ardently desired to be sharers in this great development. After much tribulation, even to the shedding of blood, they found that the first step to be taken in the onward march to progress and prosperity was to get rid of Popery and priestcraft. And now, according to Mr. Roosevelt's dictum—the wish is father to the thought—this, the greatest of all Protestant countries, is to welcome the rule of the Pope in the person of his representative at the White House. Don't you wish to live to see that day, Cardinal, when you could be father confessor to such a President?"

### CHRIST'S MISSION SERVICES

On Sunday, December 4, 1927, Rev. Oscar M. Voorhees, D.D., gave a lucid interpretation of Ephesians 4: 11-16. He showed that the true functions of every church were two—one to propagate the Gospel of Jesus Christ as set forth in the New Testament, and the other to administer two sacraments—and two only—baptism and the Lord's Supper. Nowhere in the New Testament was there mention of any office resembling that of priest, and that word was never used in the writings of the apostles except in connection with the priesthood of our Lord and the universal priesthood of believers. Nor was there any reason to suppose that the word *episcopos*, translated "bishop," meant any more than the Jewish word "elder." Nor was there any evidence that there was any uniformity in the organization of local churches in the various cities where they were established. There was no suggestion anywhere that anyone had the right or authority to add any teaching of their own to the "whatsoever I have commanded you" that the disciples were told to teach all nations.

In the customary prelude to the "address" of the service the Editor referred to the contention set up by Sir John Simon, the leading counsel in an appeal before the Privy Council in London from a decision of the Canadian Supreme Court in respect of the education law of Quebec enacted in 1831, that all persons not Roman Catholics were "Protestants"; to cer-

tain features in Hilaire Belloc's "History of the Reformation," and to a description of Catholic immigrants from Mexico by Bishop Kelley, of Oklahoma.

On Sunday, Dec. 11, the speaker was Rev. H. W. Murphy, of Sunshine Chapel, New York. His subject was "Redeeming the Time" (Ephesians 6: 16), and he emphasized, in a powerful and interesting address, not only the importance of utilizing the passing hours for the extension of the Kingdom of Christ, but the imperative duty imposed upon all who had personal experience of the salvation of God.

He also told of a "mixed marriage" case with which he had been acquainted. A Catholic girl married a Protestant, the service being performed by a Methodist minister. She also ceased to perform any Catholic religious duties. Three years after the marriage the priest met her on the street wheeling an infant in a go-cart. He asked her if she were married, and if so, whether the wedding occurred in a Catholic church. She replied that she had been married in a Methodist church by a Methodist minister. The priest asked her if the infant were hers, and she said it was. He then said: "Your marriage was no marriage at all, and that child is illegitimate." She made no reply, but was greatly distressed, and told her husband when he came home that evening. He remarked that he would attend to the priest himself. Next day he went to the rectory, and the priest came to the door. Whereupon

the husband asked him if he had said the things to his wife of which she had complained. When he admitted that he had the husband took him by the throat, dragging him down the steps, and beat him up so that he spent the next several weeks in the hospital. He was, of course, arrested and haled to court. When he stated the reason for the assault the magistrate said that he considered the statement made by the priest to the wife a complete justification for the husband's action. (In passing, we may say that had this incident occurred in New Zealand under the existing law of that Dominion the priest would have been fined about \$500.)

On Sunday, Dec. 18, 1927, the address was given by the Rev. Oscar M. Voorhees, D.D., from the passages in the first chapter of Luke bearing on the announcements made by angels to Zechariah and the mother of our Lord. He gave a lucid analysis of the doctrines of the Virgin Birth and of the Roman doctrine of the Immaculate Conception of the Blessed Virgin.

In the customary interlude for mention of current matters in the Roman Catholic world the Editor mentioned the explanation of the reasons for the antagonism felt by Pope Pius XI to *L'Action Française*, which will be found on another page, and read the salient paragraphs descriptive of the important debate in the House of Commons, Dec. 15, which ended in the rejection of the new Prayer Book of the Church of England by a vote of 247 to 205, especially of the

speeches of Sir William Joynson-Hicks and Mr. Rosslyn Mitchell. He also referred to the article on "The Citizenship of the Pope" and a "reply" to it by the Rome correspondent of the London "Tablet" in the January "Forum."

The expected "speaker" of the afternoon failed to appear, but in *THE CONVERTED CATHOLIC* for May, 1911, the Editor had found mention of his leaving the Roman Church, and the reasons therefor, which included a charge of violation of "the seal of confession" on the part of his confessor. He was formerly secretary to Cardinal Martinelli. These matters had formed the subject of a Letter to Cardinal Gibbons, to which the congregation listened with great interest, and the salient part of which we will give next month as the concluding paragraphs in which Cardinal Manning, Odo Russell, Lord Acton, Lord Clarendon and Mr. Gladstone are mentioned, suggest the methods by which the affairs of this nation are likely to be communicated to the Vatican if and when the nation is afflicted with a Roman Catholic President. The last paragraph contains these two sentences: "Thus Manning, sturdy Englishman though he was, and former archdeacon in the Anglican Church, broke his oath and betrayed the secrets of the Council. All through the history of the Roman Church we find the same treachery—duplicity and insincerity among the ecclesiastics, high and low."

By unanimous vote the congregation instructed the Executive Secre-

tary to write to Sir William Joynson-Hicks, and Mr. Rosslyn Mitchell thanking them for their speeches in the House, and congratulating them and the nation on the result of the vote. We shall deal with this matter of the new Prayer Book more fully next month.

\* \* \*

On Thursday, Dec. 15, the Editor gave his address, "An Appeal on Behalf of the Catholic People," at the First Presbyterian Church, Union City, N. J., before the Men's Bible Class. Half a column of space was given in "The Jersey Observer" next evening, the fairly accurate account having been written by a Roman Catholic lady reporter.

### L'ACTION FRANCAISE

"The Nineteenth Century" (London) for November, 1927, had an article on "The Vatican, France and L'Action Française." This movement regards France as "dying" because of the shortcomings of the French version of "democracy," and believes that the only hope for the nation lies in a restoration of the monarchical system in close alliance with the Roman Church. It contains many non-Catholics, and its newspaper, "L'Action Française," has first-class literary merit, and wields a wide influence; it has 45,000 subscribers and 200,000 readers, and many members in the universities.

The Pope's disapproval of the movement is explained thus. For some ten years M. Briand and Pius XI agreed in bearing the success of

this movement. The former because of its menace to the Republic; the latter, because it tends to interfere with the Vatican plan to gain world influence in politics by gaining the friendship of Germany. W. W. Longford, the writer of the article, says that Cardinal Billot, though one of the most eminent Jesuit theologians of the Church "has been broken by the Vatican because he dared to support a movement which interfered with Papal ambition to grasp political power in the international region." For years his support of L'Action Française has been well known, but his action in resigning his Red Hat startled the whole ecclesiastical world. When he left the Vatican the head of the Society of Jesus met him, kissed his hand and accompanied him to the monastery to which he retreated. So L'Action Française seems to have the support of the Black Pope against the White Pope, which is an important matter.

### Mexican C. E. Convention

The Christian Endeavorers of Mexico recently met during the National Convention of Evangelical Churches, said the Boston "Transcript," Oct. 22, at Saltillo. A brief commemoration service was held in memory of Dr. Clark, at which not only Endeavorers, but a leader of the Epworth League, took part. All through Mexico memorial meetings have been held. Members of the State union cabinet pay their own expenses for correspondence, telegrams and travel.



## WHY NOT A ROMAN CATHOLIC PRESIDENT?

## I.—Introductory

This is the most important question now before the American people—bar none.

Compared with this question, such matters as the League of Nations, the World Court, Farm Relief and Naval Disarmament—all of great importance, sink into relative insignificance.

Its importance is increased because of the almost universal ignorance among all classes of society, and especially among educators, ministers of all denominations, and what may be termed the educated classes, as to what the Church of Rome really is. Many of these citizens know something of what the Church has done in the past, and is doing even now, not only in this country, but in other lands, but they have little or no conception of what that huge, highly organized and efficient organization really is, and what its purposes really are. In brief, they know something of the fruit of the baneful tree, but next to nothing of the root from which it springs.

No better proof of these statements can be produced than the opinions expressed almost all over the nation concerning the so-called "reply" of Governor Smith to the Letter of Mr. Charles C. Marshall, a New York lawyer, published in "The Atlantic Monthly" last Spring. The general consensus of the American press was that the questions asked by Mr. Marshall had been fully and satisfactorily

answered, and that the nation could place the Governor in the White House without in any way placing its future in peril.

All that will be said here about this so-called reply will be that not one of the nine questions asked by Mr. Marshall was met fairly and squarely, and that the so-called "creed," with which the Governor's alleged "reply" concluded formed a fitting termination for what may be called the most clever piece of "bunk" ever put before the American people. This assertion will be made good further on.

\* \* \* \*

Before proceeding further it may be well to touch on the real significance of three words that have become quite familiar to the American public through frequent repetition by Papal apologists in the press and on the platform, and by various speakers and writers, of whom the most charitable thing to say is that they did not know what they were talking about when using these words. They are "bigotry," "intolerance," and "prejudice."

Respecting "bigotry," it is hardly too much to say that with Roman propagandists it has come to mean believing that Papal official documents, such as the Bulls and Encyclicals of the Popes mean what they say, and say, in the main, what they mean. Persons who have this belief, and express it, are called "bigots."

What says the Century Dictionary about this word? Its definition runs

thus: "The character or mode of thought of a bigot; obstinate and unreasonable attachment to a particular creed, opinion, practise, ritual, or party organization; excessive zeal or warmth in favor of a party, sect or opinion; intolerance of the opinions of others."

The same authority thus defines "intolerance": "Lack of toleration, indisposition to tolerate contrary opinions or beliefs; bigoted opposition or resistance to dissent." One of the examples cited applies with more force to the Roman Church than any other organization we know. "Intolerance has its firmest root in the passion for the exercise of power." A. Bain, "Emotions and Will," p. 124.

The same authority describes "prejudice" as "an opinion or decision formed without due examination of the facts or arguments which are necessary to a just and impartial determination; a prejudgment; also a state of mind which forms or induces prejudgment; bias or leaning, favorable or unfavorable; prepossession." One example cited is from Sumner, "Hon. John Pickering"—"Prejudice is the child of ignorance."

These definitions, which most people will consider fairly accurate, are given to forestall any opinions in the reader's mind that one or more of these qualities may be found in the succeeding pages. On the contrary, it is intended that they shall be conspicuous by their absence.

\* \* \* \*

One thing more. When "the Church" itself is referred to in these

articles it is its governing body—the hierarchy, the Roman "Curia," or "the Vatican"—that is meant, not the Catholic laity. One of the rhetorical "tricks" so to speak, of Papal propagandists, is to use the word "Catholics" instead of "Church" when some teaching of the Church itself or of the Vatican is in question. Thus, in "The North American Review" for March, 1909, Cardinal Gibbons said:

"American Catholics rejoice in our separation of Church and State, and I can conceive of no combination of circumstances likely to arise which should make a union desirable either to Church or State. We know the blessings of our present arrangement; it gives us liberty and binds together priests and people in a union better than that of Church and State."

Now, Cardinal Gibbons, when he wrote that paragraph, knew perfectly well that Pope Pius IX, in the Syllabus of Errors, issued in 1864, had expressly condemned Proposition 53: "That the Church is to be separate from the State, and the State separate from the Church."

It would have been manifestly unwise for him to say that "the Church" rejoiced in American separation of Church and State, so he used the phrase "American Catholics" to mislead the public as to the attitude of the Church on this matter. Furthermore, in the Encyclical "Longinque Oceani," Jan. 6, 1889, Pope Leo XIII had said, on this very subject:

"It would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the Church, or that it



would be universally lawful or expedient for State and Church to be, as in America, dissevered and divorced. The fact that Catholicity with you is in good condition . . . is by all means to be attributed to the fecundity with which God has endowed His Church . . . but she would bring forth more abundant fruits if, in addition to liberty, she enjoyed the *favor of the laws and the patronage of the public authority* (italics ours)."

This trick of using the word "Catholics" as a misleading synonym for "Church" is constantly met with in the Papal, and even secular, press. One of the most conspicuous instances of recent date was in Governor Smith's sidestepping reply to Mr. Charles C. Marshall in "The Atlantic Monthly" last Spring. Mr. Marshall asked nine questions concerning the teaching and polity of the Church, no theological or "religious" topic being mentioned.

As the Governor could not give a satisfactory reply to these queries he wrote that Mr. Marshall had imputed to American Catholics views that appeared nowhere in Mr. Marshall's letter, and said, "taking your letter as a whole you imply that there is conflict between religious loyalty to the Catholic faith and patriotic loyalty to the United States." None of the nine questions touched on "the Catholic faith" directly or indirectly. The astute Tammany politician was running true to the type of his Church in these evasive phrases, which is why attention is here directed to them.

(To be continued.)

### AN ITEM FROM "TIME"

A knight from Rome, who has opened an office in Manhattan, sent his professional card to possible clients:

CHEV. GIACINTO LECCISI

Papal Chamberlain

Attorney and Counselor at Canon Law  
from Rome

has opened an office at the above address for the purpose of dealing with the annulment of marriages in the Roman Catholic Church, and all matters pertaining to canon law.

A fortnight ago one of his cards reached Editor Frederic Cook Morehouse, of the Anglo-Catholic "Living Church." Dr. Morehouse was amazed and wrote what became the most vigorous, flaying editorial of his thirty-one years writing:

"And so the Roman Curia has come to this! Here is a representative of the official Papal household establishing himself in New York, and openly advertising that he is there 'for the purpose of dealing with the annulment of marriages in the Roman Catholic Church.' . . .

"To have your marriage rigidly scrutinized in the hope of finding a technical flaw from the standpoint of Roman canon law—which is exceedingly technical—don't go to Paris or Reno, but to a lawyer close at hand. A fee, a little quiet litigation, and obedience to the Roman Catholic Church—how simple! . . .

"It is impossible for us to think of words strong enough to condemn adequately the violation of both political and religious proprieties. The Roman Curia used to be thought of as at least astute; there is nothing astute about this. The Roman

Church used to be thought of as a force in the protection of Christian marriage and the Christian home; this is a direct assault upon both. It would be bad enough if it were but the ill-considered commercial venture of an individual; but a papal chamberlain is esteemed a member of the Pope's household itself. . . . [That office] is one of intimate association with the person of the Pontiff. One cannot conceive of a Papal chamberlain embarking upon such a career without the knowledge and approval of his superior. Clearly he must be sent, unless he is imposing upon the credulity of the public." — "Time," Nov. 21, 1927.

#### UNCLE SAM, TAKE NOTICE!

"Our Sunday Visitor," Jan. 1, 1928, has an Article, "Imagine Our Congress and Senate Debating Over a Prayer Book." In the second paragraph we read: "There are those who seriously believe that religion should be a department of the Government, and who seem even now to be working to that end."

We may be quite sure that the agents of the Vatican believe the one or are doing the other.

#### Uncle Sam MUST NOT: also MUST Consult

The last paragraph reads: "Cæsar [Uncle Sam—Ed.] may have full jurisdiction in his temporal kingdom, but he has no jurisdiction in the Kingdom of Jesus Christ [the alien Roman Church—Ed.]. Christ's Kingdom on earth itself, with which He remains, in which the Holy Spirit lives, has

been vested with full authority to bind and loose [as, for example, in the Bull "Regnans in Excelsis" of Pius V, excommunicating Queen Elizabeth, and releasing her subjects from allegiance to her Government—Ed.] as well as to guide and direct those who hold membership in this Kingdom [all baptized persons throughout the world—Ed.]. God and Cæsar should be friendly. Cæsar [the U. S. Government] should give the fullest measure of encouragement to the worship and service of God, but Cæsar MUST (caps ours) confine his own activities to the furtherance of the temporal good of his subjects. Prescriptions for his eternal welfare have been definitely made by God Himself, and information concerning these MUST BE SOUGHT (caps ours) from those whom "the Holy Ghost has placed to rule the Church of God [the Roman Curia.—Ed.]

Above is the first intimation we ever saw either that a Department of Religion had even been thought of by the Pope's Agents, or that they were already "working towards that end."

The important assertion that the American Government MUST not do anything to displease the Roman Church will make a bad impression on many non-Catholics who have regarded favorably the proposition to put a Papal Viceroy in the White House.

"The Autobiography of a Fallen 'Christ,'" by A. J. Halbleib, \$1, six for \$5. More next month.

## THE TRUE GOSPEL

BY CHARLES FAMA, M.D., NEW YORK.

**The substance of an address delivered  
at Christ's Mission, Sunday,  
November 20, 1927.**

I was brought up in the Roman Church, but when only some twelve years old I had doubts about some of its doctrines. When I spoke of these to a dear friend of mine, a Jesuit, he said that I was being tempted of the devil, and that at such times I should pray to the Virgin Mary for deliverance.

In 1907 I was a professor in a Roman Catholic college, and I decided to continue my studies in philosophy while engaged in teaching.

My first professor in philosophy was an old priest, very learned, but also very broadminded. We spent much time every day discussing matters of doctrine. His ideas were much the same as mine, but our conversations were always private because he did not desire discussion of religious questions before so many young men who were studying for the priesthood. Of all the men in the college I was the only one who possessed a Bible. When I studied it I found that the chief doctrines of the Church were not there, and that there were many things in it absolutely opposed to Catholicism.

One topic on which I had always had doubts was transubstantiation—the real transformation of the consecrated wafer into the actual “body and blood, soul and divinity” of Christ. The priest, by pronouncing

the words “Hoc est corpus meum,” and making certain signs with his hands over the wafer on the altar changes the wafer into the real body of Christ, and this is eaten by the priests and communicants. So with the wine in the chalice—the priest drinks, not wine, but the real blood of God.

The writer of the Epistle to the Hebrews speaks of Christ as our great High Priest, “who needeth not daily, like those [Jewish] high priests to offer up sacrifices, first for his own sins, and then for the sins of the people; for thus He died once for all when He offered up Himself.” (Hebrews 7: 27.)

I once said to a Jesuit professor, “If you went to the bakery on the corner (near the school) and pronounced the words you used in the Mass over the whole contents of the show window, whether all the cakes, pies, tarts and other articles of pastry would be transformed like the consecrated wafer. He replied that every single item would be so transformed. I said: “That seems very hard to believe.” He said, “You are an Italian, and they are all heretics, anyway.” As all the rest of the students were Irish, I suppose he felt safe in saying that.

Some people often wonder how it is that otherwise intelligent persons should believe such absurd propositions as transubstantiation; that one man can forgive another man's sins, and that so-called “saints,” some of

whom have been dead for centuries, can exercise any influence with God on our behalf. The answer lies in the system of education. These things and many other superstitions like them, are taught to children when they are very small, and they are never allowed to read any books or papers from which they can learn anything else on these or similar subjects. Furthermore, all the scholars in Roman schools are taught absolute falsehoods in respect of history. For example, in the school where I studied we were all told that Henry VIII of England was the Founder of Protestantism, and that he broke with Rome and founded the Protestant religious cult, merely because the Pope refused to give his approbation to his divorce from Katherine of Aragon, in order that he might marry a younger and better-looking woman. We were also told that Luther was an immoral priest, that the nun whom he married was also immoral, and that the chief cause of the Reformation was the desire of Luther to bring about this union. Furthermore, the Catholic people must not read any book or newspaper or journal that would tell them anything different. It is also a mortal sin for a Catholic to enter a Protestant church, where he might hear something not in accord with what he has been told by the priest. It is just the same with philosophy and science. No student must read or learn or study anything likely to "impair his faith." So that all Catholic education is one-sided in all things,

and they know absolutely nothing except what the Church teaches them. Of course, there are some individual exceptions, but they are relatively few in number. When I was studying philosophy I went to the public library and got some of the books written by men whose names were mentioned in our lectures. I did not see how I could judge of these men's opinions unless I knew what they actually said. One night the President of the College came to my room, where I was reading one of these books after I had gone to bed. He looked round and saw some of these works on the table—also the one I was reading. Looking at their titles, he said, "You must not read any of these, even I am not allowed to do so." But I paid no heed to this prohibition. It is this unilateral system of education that makes it so hard for any priest to get a livelihood if and when he leaves the Church. He knows next to nothing except what he has been taught by his clerical teachers, and little—practically none—of that is of any use in modern life outside the Church.

While studying in Boston I was very anxious to go to Porto Rico as a teacher. I lived several miles from the college, and walked both ways every day. At every Catholic Church I would buy a candle and light it before the shrine of whatever saint was there—the one nearest the door. That was a votive offering to induce the saint to promote the fulfilment of my wish. At last there came a day when I went into a church where was

a statue of St. Anthony clothed in splendid vestments, and on these were so many watches and articles of jewelry of all kinds that there did not seem to be room for any more. I bought a candle, lit it, and started to leave the church — or rather the basement of a new church. On my way to the street I saw, in the space under the stairway leading up to the sidewalk, a little glimmer of light shining between the boards that enclosed this space. On looking through the narrow opening I saw a bench, on which the dust lay thick, and then I perceived that the light came from a small oil lamp burning before a crucifix about four feet high. As I looked the contrast between this neglected shrine which enclosed the figure of Christ Himself and the brilliantly lighted part of the church I had just left, with its throng of people, struck me with great force, and I began to think very seriously.

I began to wonder whether my past prayers had gone in the wrong direction, and that I had neglected God for the multitude of saints to whom I had prayed. As this conviction deepened my mind became greatly agitated; so much so, that as I knelt before the crucifix and prayed the perspiration poured from my face. I prayed as I had never prayed before. When I rose from my knees I realized that for the first time in my life I had been in real communion with God Himself, and this conviction was confirmed when I received word next day that my application to go to Porto Rico had been accepted.

### NO BIBLES FOR CATHOLICS

A converted Catholic gentleman came to our office recently and narrated what had taken place in a small town near New York City, not long before. Our friend, a little while ago, handed a Catholic lady a copy of the Bible, which she began to read. She told the priest about this next time she went to confession, telling him that she had got great good from reading it. The priest got very angry and denounced our friend in vigorous terms. He also reprimanded her for possessing and reading that Bible, and commanded her to burn it. Otherwise he should refuse to give her absolution from her sins. The lady replied that the Bible was her private property, that she found it a wonderful book to read, and that she certainly would not burn it. She was so shocked by the priest's command to her to burn the Bible that she never went near the priest again, but continued to read the Book, and now she enjoys the peace of soul that the evangelical faith provides for all who take the Saviour at His word and go to Him for salvation.

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William Axling says: "I have come to the conclusion that we cannot propagate Christianity. We must communicate it."

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If your subscription is overdue, we should be glad to receive your check or postal order at your earliest convenience.

## The Gospel in the Douay (Catholic) Bible

The copy of the Douay Bible used here was published by John Murphy Company, Publishers, Baltimore, New York, Printers to the Holy See. It bears the "Approbation" of Cardinal Gibbons, dated "Baltimore, Sept. 1, 1899," in which His Eminence describes it as "an accurate reprint of the Rheims and Douay edition."

"Search the Scriptures, for you think in them to have life everlasting: and the same are they that give testimony of Me."—John 5: 39.

### NO CATHOLICS ARE "EELS"

Behold what manner of charity the Father hath bestowed upon us, that we should be called, and should be the sons of God. We are now the sons of God; and it hath not yet appeared what we shall be.—1 John 3: 1, 2.

And when he was yet a great way off his father saw him, and was moved with compassion, and running to him fell upon his neck and kissed him.—Luke 15: 20.

Let the wicked forsake his way and the unjust man his thoughts, and let him return to the Lord, and he will have mercy on him, and to our God for he is bountiful to forgive.—Isaias 55: 7.

Fear not, for I have redeemed thee, and called thee by thy name; thou art mine. . . . For I am the Lord thy God, the Holy One of Israel, thy Saviour.—Isaias 43: 1-5.

In "the New York 'Times' Book Review," Nov. 13, 1927, was a notice of a book of poems by Evan Morgan, described as "a convert to the Roman Catholic Church." Whatever kind of "religion" he had before, the sort he has now appears to be as far from New Testament Christianity as it could well be. The chief poem in the collection is called "The Eel"—the said "eel" being himself. It is in three stanzas, the last of which is:

From the depths there let me cry, and when smothered by the wave,  
Entirely hid and smothered by the wave;  
Let me cry, and hear my cry, my cry to Thee to save.  
When my bones are knocked together by the wave  
Let me rise then as an eel, as an eel up through the sea.  
Let me creep unto His feet to lie there patiently  
Until His eyes of mercy are turned with love on me.

Although there is nothing in the Bible to justify the poet in comparing himself to an eel, in his relation to God, it is true that the idea—though very extreme in its mode of expression—is found in Catholic teaching. Indeed, it forms at least, to some extent, the basis of Mariolatry and the Invocation of Saints. M. Olier, founder of the Seminary of St. Sulpice, Paris, is quoted by Dr. Pusey, in a book written in 1886, as saying, "The intention of the Church is that we seek Jesus Christ in His saints—and we are much more sure of finding Him in His saints—for instance, in the Blessed Virgin, St. Joseph, St. John, St. Peter—than when we seek Him immediately and of ourselves. We are very unworthy to draw near unto Jesus, and He has a right to repulse [rebuter] us, because of His justice, since, having entered into all the feelings of His Father from the time of His blessed resurrection, He finds Himself in the same disposition with the Father, i. e., to reject them so that the difficulty is to induce Him to exchange the office of Judge, for that of Advocate, and of a Judge, to make Him a suppliant. Now, this is what the saints effect, and especially the most blessed Virgin."



There is no warrant in Scripture for any such teaching. While it contains vigorous denunciations of sin in certain passages, nowhere is there to be found any such idea as that sinners are "unworthy to approach" either God the Father or Christ. On the contrary, the Old Testament abounds in passages signifying the willingness of God to listen to the repentant transgressor, to forgive his sins, and give him "a heart of flesh" in place of the "heart of stone."

Our Heavenly Father does not regard any of those for the salvation of whom He sent His only begotten Son into the world, as "eels," or as having the slightest resemblance to those creatures. And as for lying at His feet, waiting there patiently until God's eyes of mercy are turned with love on him, the prophet *Isaia*s says (30: 18), "the Lord waiteth that He may have mercy on you," and in 2 *Paralipomenon* 16: 9, we read, "The eyes of the Lord behold all the earth, and give strength to those who with a perfect heart trust in Him."

Our Lord Himself, when on the earth, so far from treating—or even regarding—sinners as "eels," took special pains to come in contact with them in many different kinds of places and surroundings. Indeed, so persistent were His efforts to do them good by personal dealing with them that some of the "respectable" sinners reproached Him for His friendly associations with "publicans and sinners." And on one occasion He told some of these "unco' guid" that He had come not to call the righteous, but sinners to repentance. He made some of His most momentous declarations to a heretic Samaritan woman of loose morals, and in the presence of a large crowd of people, invited Himself to be guest of a man whose very occupation was a cause of social ostracism on the part of many. He regarded these persons and others like them as having quite as important places in His plan of salvation for the whole world as intellectuals like St. Luke or St. Paul, or ordinary "respectables" like the twelve disciples. And Jesus is the same yesterday, to-day and forever. So, if like this unfortunatè "convert" to the Roman Church, you feel that you have to "creep" to His feet and wait patiently for Him to turn His eyes of mercy on you, discard that idea entirely, and approach Him as did those who besought physical or spiritual aid when He walked the roads of Galilee and the streets of Jerusalem.

In Psalm 33: 18 we are told that the Lord is nigh unto them that are of a contrite heart. If, dear Catholic reader, you feel the need of the Divine mercy, it is necessary that you be willing to forsake all in your life that you feel to be "wrong" and contrary to His will. This is something that your Church has never taught you to do, in practise, no matter what particular words you or the priest, or both, may have said when you last went to confession. If, for example, the use of profane language is one of your besetments, you have confessed it, and received absolution for it, almost continu-

ously for a number of years. More than that, your confessor is now expecting you to confess it again next time you come to him.

When you come to Jesus for His salvation, which is quite a different thing from a man-invented and man-uttered "absolution," that form of transgression is included in what you definitely give up—to the limit of your will power: and when you claim from the Blessed Lord the forgiveness of your sins, believing that you receive it, you will, with forgiveness for the past, receive deliverance from its power in the future. If you doubt this, go to any "mission" or Salvation Army hall, and see for yourself people who enjoy this experience, and have done so for years. There are, of course, many people in Protestant churches who could say the same thing, but these are not open every night in the week, and in most of them personal testimony has not a very large place in the services.

Those who enjoy the salvation that Christ purchased for all men—once for all—on the Cross, feel sad when they think of so many people like this poet, having such wrong ideas about our loving Heavenly Father. So far from God regarding them as little better than reptiles, His heart of love yearns over them; and Jesus gave us the beautiful parable in Luke 15, commonly called that of "The Prodigal Son" for the purpose of showing how the Great Father regards poor lost sinners. The old father in the parable was watching out for the return of his younger son, who had left home, spent everything, and was on his way back to the father's house, seeking only to be taken back as one of the hired hands. And when the young reprobate "was yet a great way off his father saw him, and was moved with compassion, and, running to him, fell upon his neck and kissed him." But one thing must not be overlooked. The young man had come back to where his father was. So must you. Draw nigh unto God, and He will draw nigh unto you. The father could not fall upon his neck and kiss him as long as he was in the far country. But when he left that far country, with all its associations, and went to the place where the father was, then came forgiveness and happiness.

The year 1928 will be happier than any that have preceded it if you will begin it by seeking and finding the "mercy" of God in the way marked out by our Lord in the parable of "The Prodigal Son."

"In recent times the doctrines of the Immaculate Conception and of the Papal Infallibility were promulgated to stifle certain liberals who had been giving trouble outside the [Papalist] organization."—John Jay Chapman.

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## THE HONESTY OF GOVERNOR SMITH

It will be remembered that last Spring Mr. Charles C. Marshall, a New York lawyer, addressed an open letter to Governor Smith in "The Atlantic Monthly," asking nine questions concerning fundamental principles of the polity of the Roman Church, and the Governor's attitude toward such of these as were in antagonism to the principles for which our Government stands. Not one of these received a straightforward answer in the Governor's so-called "reply." On the contrary, the Governor started out by saying that Mr. Marshall "imputed to American Catholics views" quite absent from Mr. Marshall's letter, and said that, "taking your letter as a whole you imply that there is conflict between religious loyalty to the Catholic faith and patriotic loyalty to the United States." Not one of the nine questions touched on "the Catholic faith," directly or indirectly. And although the Marshall letter made no reference to "religion," the Governor injected it into the first and last items of the so-called "creed" with which he closed his cleverly written, but side-stepping answer to the lawyer's letter.

In the New York "Times," Nov. 21, 1927, appeared most of the paragraphs of a letter from Mr. John Jay Chapman, another lawyer, and widely recognized as a scholar of high attainments in the field of literature, which was headed "The Honesty of Al Smith." The "Times" writer of the article takes "Governor Smith's

statement of his creed as an American Catholic" very seriously, apparently regarding the antagonism between the third, fourth and sixth of its items and the official teaching of the Church as of no consequence. The same applies to the Governor's "assertion that he recognized no power in the Church to interfere with the laws of the land."

Mr. Chapman's original letter is before us. Only space limits prevent our giving it entire. In the third paragraph Mr. Chapman says that the people want to know where the Governor stands on "the Roman Catholic issue," and he asks whether his letter to Mr. Marshall was an "honest utterance." In it he said there was "no such issue" in American politics as the Roman Church. After a reference to the Democratic Convention in New York in 1924, Mr. Chapman wrote:

"The Roman Catholic Church in America is to-day an association where business and politics are inextricably mixed, under the guidance of religious passion. Her aim is to do in North America what she once did in South America, and to extend to the United States the system now well established in the Province of Quebec. She very naturally desires to elect a Roman Catholic President. The Democratic New York Convention of June, 1924, was but a great central furnace of partisan zeal, which drew its fire from all over the country. It focalized for the first time the ambition of the Roman Cath-

olic Church to seat her representative in the White House, and it focalized the popular hostility to that project. That Church has now again put forward Smith as its candidate for the Presidency. Smith accepts the nomination, but denies that the issue exists. Is he honest?

"One of the oldest and most notorious charges against the Roman Church in America is that in her parochial schools she teaches the doctrine that the Roman Church is superior to the State. That she does this is a matter of common knowledge. I have before me the Roman "Manual of Christian Doctrine" (589 pp.), now in its forty-sixth edition. It bears the imprimatur of Cardinal Dougherty as an approved text-book. The system of instruction is by question and answer. I quote two samples of the instruction that is now being given to our American children in Catholic parochial schools:

"Q. May the State separate itself from the Church?"

"A. No, because it may not withdraw from the supreme rule of Christ."

"Q. What name is given to the doctrine that the State has neither the right nor the duty to be united to the Church to protect it?"

"A. This doctrine is called Liberalism. It is founded principally on the fact that modern society is founded on liberty of conscience and of worship, of liberty of speech and of the press."

"Q. Why is Liberalism to be condemned?"

"A. Because it denies all subordination of the State to the Church."

"Mr. Smith says that he never heard of any such stuff being taught in the parochial schools, or of anybody who claimed it was. He says that any group of Catholics should teach it is unthinkable. Can you believe Mr. Smith here?"

"Mr. Smith comes from New York. In 1913 New York City elected a Roman Catholic to the office of Mayor—John Purroy Mitchel. In the course of Mr. Mitchel's administration a case arose in which the Roman Catholic Church claimed to be superior to the laws of the land. It claimed to be immune from accounting for monies received from the city, though the statutes required an accounting. Mayor Mitchel resisted the claim, and as a result he was defeated by his own organization, and was thereafter persecuted and hounded to the end of his life by that organization for having been false to his religion."

"What are we to think of Smith? Are we to say that the intense honesty of this man Smith, his lack of guile, his helpless and trusting innocence are a glory to the Roman Catholic cause?"

"It has never occurred before in the history of this country, or perhaps of any country, that a candidate denied the existence of a major issue in the campaign, and merely proclaimed that the matter was not worth talking about, and that he should hold his tongue about it."

"Apart from the 'honesty' of Gover-

nor Smith's letter there is in that whole letter a flippancy of tone which is hardly to be distinguished from insolence. In all the historic popular reactions against the Roman Church, the active cause that awakened opposition has been her insolence. It was the insolence of the Jesuits, said Voltaire, that wrought their downfall in his day. It is the insolence of the Roman Church to-day that is awakening the stupefied Americans to meet the Roman issue.

"The political passions of the Roman religious press; the theatrical publicity of the Eucharistic Congress at Chicago; the Roman endeavor to make political use of Lindbergh by halting the city's procession at St. Patrick's Cathedral in New York and presenting the young hero to one whom the New York 'Times' referred to as a 'Prince of the Church'—all such doings of the Roman Catholics have thrown the issue into bold relief. It is an issue that cannot be sidetracked by a laugh and a wink; and, if history is to be trusted, this letter of Al Smith's, which is the most insincere utterance thus far recorded in our political history, will—whether Smith be nominated or not—tend to generate the sort of effective open hostility to the Roman Church which alone can save the country."

#### **Pope Again Rejects "Anglo-Catholicism"**

One of the peculiarities of "Anglo-Catholics" most incomprehensible to outsiders is their seeming inability to grasp the fact that the Vatican will

accept nothing from them short of unconditional surrender. In spite of the Encyclical of Pope Leo XIII on Anglican Orders; in spite of the complete rejection of overtures made by certain clergymen who visited the Vatican two or three years ago, and in spite of all the past history of the Roman Church, certain members of that singular body still seem unable to grasp the real situation. The latest example of this 'apparently real' "invincible ignorance" is that of the aged Viscount Halifax, the lay "head" of the "Anglo-Catholics," who, at the age of eighty-eight, visited Pope Pius XI, Nov. 10. It is quite true that the nobleman was "received," but the audience took place in an ante-chamber, not in the Pope's study, where private audiences usually take place. The Rome cable to the New York "Herald-Tribune" says that Lord Halifax was "visibly disappointed," and went on to say that in view of this "frigid reception" it was not believed that the Viscount would pursue the subject of reunion with Rome further at present."

#### **100,000 CIRCULATION**

is what this Magazine ought to have in view of the nation-wide efforts to put a Roman Catholic in the White House.

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## PAPAL "SPIRITUAL" SOVEREIGNTY

In these days when we read so much of the Pope's "spiritual" authority over all the nations of the earth a description of the present situation in Hungary is worth noting. In the New York "Times," Dec. 11, 1927, Lincoln Eyre writes that "no one can be crowned king of Hungary without the consent of Cardinal-designate Seredi, who has become by Papal edict Prince of the Church and Archbishop Primate of the Hungarian monarchy. Only the Primate of Hungary is empowered, under the National Constitution, to place the crown of St. Stephen on the monarch's head: without this no sovereign can legally rule."

Further on we learn that soon after Christmas Cardinal Seredi "will make his solemn entry into the Magyar Kingdom to establish his court at the Archiepiscopal Palace at Eszertgom." But there is more than this: "as Supreme Lord of the Roman Catholic Church" in Hungary, the Cardinal will be proprietor of many thousands of fertile acres and vast estates yielding him annual revenues aggregating more than \$100,000.

The next paragraph says that Count Bethlen, the Hungarian Premier, wished to name his own Primate, a right enjoyed by the Magyar monarchy since 1001, but which was *annulled by the Holy See* after the late Emperor Charles ceased to reign.

So that the "spiritual" authority of Pope Pius XI is so strong over the Hungarian nation that he will not let

them have any king but a man whom he approves.

Human nature is really a mysterious thing. Mr. Eyre says that the appointment has delighted the bulk of public opinion in Hungary, because the fact that the new "Supreme Lord of the Roman Catholic Church" in Hungary came from a very poor and humble family is regarded as making it a sort of "victory for democracy over the oligarchical dictatorship of the Magyar aristocracy." On the surface it would appear as if the Hungarian people liked living under despotic rulers; and, further, that they preferred foreign despotism to the domestic article. This perhaps explains why the annulment of the Hungarian Government's right to select its own Primate by the Holy See was apparently acquiesced in by the nation.

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 Truth for Czech Catholics

Rev. J. Norman Smith, Secretary of the Russia Evangelization Society, has shown us a copy of a Czech translation of "The Old Priests of Mungret," printed in Czechoslovakia by a missionary of the Society. The Society would much like to have "The Roman Mass and Communion," a booklet published by the Los Angeles Bible House also translated into that language. Any gift for that purpose sent to this office will be duly forwarded. It is often more profitable to provide inquirers with such literature than to preach to them.



## TO STOP WET ALIEN REPRESENTATION IN CONGRESS

BY WILLIAM H. ANDERSON, D.D., General Secretary American Protestant Alliance.

Congressman Gale H. Stalker, of New York, introduced, Dec. 15, 1927, the "Anti-Alien Representation" Amendment of the American Protestant Alliance to cut out thirty Congressmen (all wets), thirty electoral votes and sixty delegates to national conventions that now represent 7,500,000 aliens. A remedial precedent.

Most American citizens do not realize that aliens are represented in the United States Congress.

This does not mean those of foreign birth, who are naturalized, and, therefore, are "citizens" as truly as anybody else. It means that, because representation is based on *population*, and *not* on *citizenship*, those who entered the country illegally, those not eligible or not willing to become citizens, and even those who seek to destroy the Government, are all represented in Congress if caught by a census enumerator, just as much as native Americans.

Either aliens are directly "represented," or else citizens living in cities where there are many aliens have a larger proportionate representation in Congress than an equal number of citizens in sections where there are few or no aliens. Either of these alternatives is unjust—a violation of the spirit of the Constitution, utterly ridiculous, and may be dangerous.

Those native American citizens who reside in the District of Columbia, Hawaii, Porto Rico, the Philippines and Alaska, are deprived of any *voting* representation in Congress. But the horde

of *aliens* in New York City, speaking foreign languages, and reading a foreign language press, are represented by five or six Congressmen who are named, their votes controlled, their salaries drawn and their patronage distributed by Tammany.

Not only are our 7,500,000 alien residents represented by thirty Congressmen, but also by the same number of electoral votes and about twice as many delegates to the nominating conventions. This means, increasingly, an *alien balance of power* in passing American laws and nominating and electing an American President.

Very few American citizens realize that there is in existence an *unanswerable precedent* which points the way to a *sweeping remedy* in the fact that New York, the largest state, with the most aliens refuses to tolerate in her own State Government, the alien control that she helps put over on the nation.

Not one well-informed person in a hundred knows, unless or until his attention is especially called to it, that the New York State Constitution of 1894, in force thirty-three years, contains a provision "*excluding aliens*" from the count of the total population for the purpose of apportioning legislative districts. This is the *real* reason why New York CITY, with a majority of the *population*, but *not* of the CITIZENS, has not a majority of the Legislature, as it has of the State's Congressional delegation.

The American Protestant Alliance, a

patriotic Protestant church movement (modeled after the Anti-Saloon League) to protect prohibition, Americanism and the Constitution without raising a "religious issue," asked Congressman Gale H. Stalker, of New York, to start the necessary steps to end this farce and menace which the framers of the Constitution representing a then homogeneous people, could not anticipate.

Mr. Stalker, a militant dry, an opponent of Tammany, consented, and, with the assurance that he will press it, introduced Thursday, Dec. 15, into the House of Representatives the following:

#### Joint Resolution

Proposing to amend the Constitution of the United States to exclude aliens in counting the whole number of persons in each State for apportionment of representatives among the several States.

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled (two-thirds of each House concurring therein), That the following amendment to the Constitution of the United States be proposed to the several States, which, when ratified by the Legislatures of three-fourths of the States, shall be valid and binding as a part of the Constitution of the United States:

"Aliens shall be excluded in counting the whole number of persons in each State for apportionment of representatives among the several States according to their respective numbers."

The American Protestant Alliance, through William H. Anderson, its General Secretary, who originated the idea of applying this New York precedent to defend prohibition while preserving Americanism, and published it in a copyrighted enforcement manual in 1921, but held it in abeyance till the time was riper and the need clearer, says:

(1) The proposal to stop voting representation of non-voting aliens cannot be honestly or intelligently confused with any proposal to restrict representation of native-born Americans.

(2) The most timid and "tolerant" cannot find any "religious issue" in this simple legal question of *citizenship*.

(3) Successful operation of this principle in the State Constitution of New York outweighs all mere theoretical objection.

(4) It will help put a permanent crimp in Tammany and similar corrupt, wet, large city organizations which win by exploiting aliens and appealing to the alien mind and spirit.

(5) This amendment, cutting out thirty wet Congressmen, offers a *practical* dry back-fire and an opportunity for a flank attack on the wets that will vitalize the prohibition issue and get it off the defensive by hooking it up with a robust patriotism.

(6) The American Protestant Alliance, after long and careful investigation, believes that the overwhelming majority of the constituency of all prohibition movements, and most of the membership of all patriotic organizations will join in an irresistible demand for the speedy submission and ratifica-

tion of this amendment as soon as they realize the amazing condition created by the existing facts, and the fairness and simplicity of the proposed remedy.

(7) The Alliance will use this amendment to crystallize sentiment to promote stiffer immigration standards, the registration of all aliens, the proper disposal of bootleg immigrants illegally in the country, higher standards for naturalization and their honest, intelligent application.

(8) The Alliance will utilize this principle as a State issue wherever there is a large city with many aliens, and urge the down-State citizens of Illinois, for example, to put the New York provision "*excluding aliens*" into their State Constitution as the best defense against some of Chicago's demands for increased representation.

The address of the American Protestant Alliance is 500 Fifth Avenue, New York City.

### ROMAN CATHOLIC ETHICS

"The Newark Evening News," Nov. 4, had the following New York dispatch concerning Father Duffy, who gave valuable assistance to Governor Smith last Spring in the preparation of what was perhaps the cleverest piece of "bunk" ever placed before the American people—his so-called "reply" to the letter of Mr. Charles C. Marshall in the "Atlantic Monthly."

It is chiefly interesting because of the sidelights it throws on the Roman Catholic cult with regard to ethics, and the low standard of morals, compared with that of Protestant

Churches, demanded by and of the priests of Rome. We give the item just as printed except for the "head" date line, and the last three lines, containing a statement of the purpose of the luncheon: "Women can run anything in this world except a church," said Rev. Francis P. Duffy, former chaplain of the old Sixty-ninth Regiment, and pastor of Holy Cross Church, at a luncheon of the Exchange Club yesterday at the Hotel McAlpin.

"And the reason they cannot run a church is because they are too good," Father Duffy added. "When women run a church they run all the real men out, and then they themselves quit."

He said that what was needed was "good people who were not too good," and said he had often given women this point of view. "The motto of the 'too good' people is: 'Arrest that man!'" the priest added.

Father Duffy also pleaded for "sports that are not too sporty," and told an amusing incident of the Tunney-Dempsey fight at Chicago. As Tunney lay on the floor in the seventh round a fight fan rose and shouted to the priest: "Pray, Father Duffy, pray!"

"And I did start to pray," said Father Duffy, joining in the laughter that followed the remark, "but I stopped suddenly when it struck me it wasn't fair for an Irishman to have any help in a fight."

Father Duffy said that in war time "religion loses three-fourths of its theology, all of its rubrics and canon law."

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